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REMOVED THE DIAL PLATE.

Burglars Break Open a Ticket-Office Safe and Get Several Hundred Dollars.

The safe in the Panhandle ticket-office, on the corner of Illinois and Washington streets, was broken open yesterday morning by burglars. who took the \$500 they found therein. The merchant policeman on the beat passed the corner about 2 o'clock, and saw that the door to the office was securely locked. Fifteen minutes later, when he came back to the corner, the front door was unlocked, the safe door standing open, and the money gone. The burglary, the police say, was evidently the work of professionals. The door to the office had been forced open, and the safe had been entered by "jimmying" off the dial plate. It was a safe made after an old pattern, and having no combination lock. As soon as the dial was removed one had no trouble in opening its door. There were valuable papers and tickets to all parts of the United States, over the Pennsylvania system, the burglars could have taken, but nothing was carried away except the money. The drawer in which the money was kept, was the only one opened. Aithough there are usually persons passing that corner every few minutes during the night, with not less than a half-dozen policemen in the neighborhood, no one seems to have heard the noise made in breaking off the dial. The detectives, although active yesterday, found nothing to encourage them in the hope of ever learning anything more about the burglary than they know now.

The Court Record.

SUPERIOR COURT. Boom 1-Hon. N. B. Taylor, Judge. Elizabeth Woods vs. David B. Ross et al. foreclosure. Cause dismissed. August Minkner vs. Catharine Minkner. Divorce granted to plaintiff on grounds of cruelty. Custody of children given to defendant. Tabitha Ann Ray vs. William A. Ray. Divorce granted plaintiff on grounds of failure to pro-vids. Custody of child given to plaintiff. Room 2-Hon. D. W. Howe, Judge.

Mary A. Dittemore vs. John W. Dittemore: Jennie Dierdorff vs. Wm. H. Hammond et al.; suit on account. Trial by court. Finding for Amanda W. Calvert vs. Cornelius Riggins et

al.; suit on account. Finding for plaintiff for New Suits Filed. William Patterson vs. Millard Laporte et al.; complaint for damages. Demand, \$5,000. William Patterson vs. Millard Laporte; complaint for damages. Demand, \$10,000. Samuel W. Breedlove vs. P. J. Campbell and James Ritchie; complaint for damages. De-

mand, \$1,000. Street Railway Improvements. The transfer car of the Citizen's Street-railway Company was placed in its old position yesterday. The new combination of switches the company has had completed at the corners of Washington and Illinois and Pennsylvania and Market streets will enable it to run cars from one line to another, and thus meet the de-

nis street \$3,000. FURNITURE at Wm. L. Elder's.

CHURCH WITH A HISTORY

Observance of the Second Presbyterian Semi-Centennial Anniversary.

An Elequent Sermon Suggested by the Remarkable Picture of Christ Before Pilate-Work of the McAll Auxiliary.

Yesterday morning the fiftieth anniversary of the Second Presbyterian Church was observed. The church was without decorations, save five large handsome groups of chrysanthemums standing before the altar. There was a large attendance, despite the weather, and of the congregation were General Harrison and wife. The Rev. James McLeod's sermon was principally of an historic character, throughout which were given reminiscences. The Doctor said that fifty years ago, on Nov. 19, 1838, fifteen members of the old First Presbyterian Church separated from it and formed the present Second Presbyterian. It was unnecessary, he observed, to speak of the causes of this separation. The term "old school" and "new school", however much pain and dissension they may have once caused, had no meaning now, and the parent loved the child and the child loved the parent, and they wrought together for the cause of Christ. The little body forming the new congregation was composed of Bethuel F. Morris, Daniel Yandes, Luke Munsell, Lawrence M. Vance, Mary J. Vance, Sidney Bates, William Eckert, Alexan-Davidson, Robert Mitchell, William S. Hubbard, Joseph F. Holt, Margaret R. Holt, John L. Ketcham, Jane Ketcham, and Catharine Merrill Four of these are yet living in this city, but only one, William S. Hubbard, still holds an official position in the

After meeting for about two years in a room

of the old Marion County Seminary, which stood on the southwest corner of what is now University Park, the congregation had grown so that it found itself pressed for room. Henry Ward Beecher had been called to the church, and he commenced his pastorate on the 31st of July, 1839, and his eloquence had been largely a cause of adding many to the membership. From the first his ministry had been a marked success, and, in 1840, a new church was built at the corner of Market and Circle streets, where it still stands. "There are some here to-day." the Doctor said, "who remember, with peculiar pleasure, the remarkable revival which took place in this church in the year 1842. They can recall that then many of their friends were born again, into the kingdom of God. They remember that they can point them out, and say this man or that man was born again, there, that day! When we recall the wonderful progress during 1842, that Indianapolis was then but a small town, and that during that single year two hundred and that during that single year two hundred new members were added to the church, nearly all by profession of faith, the period of Henry Ward Beecher's pastorate may be regarded as one of the brightest in the history of this church. As the town grew the church grew, under the leadership of the eloquent young pastor, until it waxed strong and became a power in this city for good. I do not mean by this to say that it has always been such a power for good, or that this was our beat time, but Mr. Beecher's zeal and ability in the ministry contributed very largely to bring to this church the strength and influence which she has had for so many years. No one can read his lectures to young men, delivered at that period, without feeling that he was then as evangelical as he was earnest. Let it be recorded, notwithstanding some of his eccentricities, that the first pastor of this church was one of the greatest preachers, as well as one of the greatest patriots, that this country has of the greatest patriots that this country has ever produced. There are some who go so far as to a sign him an even higher place; who say that he was the greatest preacher the world has seen since the spostolic times; but I consider this too extravagant, and believe that if Mr. Beecher himself could be told of such an opinion, to-day, he would utterly repudiate it. He has an undoubted title to the estimate I have given of him, and was much beloved by this church whose congregation to-day greatefully church, whose congregation, to-day, gratefully accepts the kind gift of his picture sent them by his widow, in remembrance of this occasion."

Continuing to note the progress of the church since Beecher's time, the Doctor said: "The since Beecher's time, the Doctor said: "The growth of this church has been steady and uniform for the last fifty years, up to the present time, when we number 650 members. The whole number received since its organization has been 2,236. The total amount raised by the church during that period has been \$660,000—an average of more than \$13,000 every year since its foundation. Considering the fact that in the early days both the town and the church were very days both the town and the church were very small, this is a remarkably good average." The Doctor then dwelt upon the services to the church of his several predecessors in the charge—Clement E. Babb, Thornton A. Mills, George P. Tindall, Hanford A. Edson, Arthur F. Pierson, William A. Bartlett and J. L. Withrow. Concerning Thornton A. Mills, he said: "He had a sturdy, solid character; a will that would break before it would bend. As a speaker he was able and forceful, and occasionally he was eloquent. He was not merely a good Presbyterian, but he was a patriot when

patriotism in this Western country meant something." In concluding, Dr. McLeod urged the congregation to emulate the zeal for souls ever present in the early days they had recalled. There was a thanksgiving service of praise and song at the church last evening in further commemoration of the anniversary. To-morrow night will be held the anniversary social, of which a special feature will be an interesting

programme of informal talks by old members, giving reminiscences of the early church days. Christ Before Pilate. At the morning service yesterday, in the First Lutheran Church, Rev. John Baltzly preached a sermon on the isolation of Christ, suggested by Munkacsy's painting of "Christ Before Pilate." Mr. Baltziy's text was from John vii, 5: "For even His brethren did not believe on Him." Mr. Baltzly said: "I do not altogether like Munkacey's 'Christ before Pilate,' and yet it is pre-eminent in this one respect; it brings out, as does no other picture I know of, the unique isolation of Jesus. The very fewness of the figures put into it, which at first sight occasions disappointment; for we think of a great crowd crying 'crucify Him;' this very fewness of the figures heightens the effect I have spoken of. Jesus appears all the lonelier for what strikes one as a belittling of the moment. It is no Luther at Worms that we see, facing church and state in an array that lent grandeur to the scene. It was an "august presence," indeed, that the poor monk of Wittenburg appeared before, that ever memorable day. But this picture gives us no such scone. It is a scene about which there is something really squalid. No sea of upturned faces to make it appear even notable. The same sentiment that moved Major Andre to beg of Washington that he might be

shot, rather than hanged, moves us to wish for a more heroic representation of this great moment in Christ's life. "And yet the artist may be right -- I incline to think he is. At any rate, he has brought out the more strikingly in this very belittling of the surroundings, the isolation, the forlornness of the central figure. He was despised, as well as rejected, of men. "Rejected" means here, forsaken. According to this picture, there even was not sufficient interest in the procurement of his death to crowd the judgment-hall. When Savonarala was burnt, the great square of Florence was packed, and every window looking into it alive. But how lonely Jesus looks! "As for His generation, who among them considered that He was cut off out of the land of the living?" "A man of sorrows and acquainted with grief"-that, of itself, tells the story of His life-long isolation. He that reads the gospels closely has borne in upon him, I think, this impression of Christ's loneliness. He went up to Nazareth, where he had been brought up, only to learn the truth of the saying, that no prophet is acceptable in his own country. When his own kinsmen heard how the people away from home crowded after him, they went out to lay hold on him, for they said: He is beside himself When he tried to take his disciples into a closer intimacy with himself, by revealing to them the deep things of God, "upon this many of his disciples went back, and walked no more with him." And what pathos there is in the sentence that follows: "Jesus therefore said unto the twelve, will ye also go away!" And further on we come upon his brethren, his own family, again standing over against him. Why don't from one line to another, and thus meet the demand for increased travel to any part of the city without difficulty. The Washington street switches cost \$4,000, and the one on Pennsylva-world. For even his own brethren do not believe on him." So it was all the way to the end; and more and more so as the end was neared.

eluding the story of his arrest. What Isaiah said of God's righteous servant, Jesus could say of himself: "I have trodden the wine-press alone; and of the peoples there was no man with

There is a meaning in all this to us; a lesson. and a good one, to be gotten out of it. A recent writer has drawn special attention to the fact that Christianity is essentially the religion of the unknown and the lonely, of those that are not a success. It is so just because Christianity is Christ himself diffused; and the affecting thing about Christ is this absolute loneliness, this high isolation. And this, strange to say, is just what brings Jesus so near to human hearts. We do not go to court for saviors; we do not find them on thrones; we go to judgment halls and Calvarys. We never would have taken for our Savior one that was prosperous and popular, one that the world called a victor. We would not, for the reason that it is not when things go well with us that we feel the need of a Savior. It is when a man most stand alone that he looks about him for help. And then he looks-not where the crowd is—not to the happy, the flat-tered, the successful, but to the One that also stood alone; and in Him, in His extremity, he finds himself and his salvation.

The McAll Anniversary. The Indiana auxiliary of the McAll mission held a reunion meeting on the occasion of its third anniversary last night at the First Baptist Church. Dr. Jeffery, who presided, recalled the opposition the Young Men's Christian Association received from the church organizations when it was first started in this city. "We ought to sustain organizations," he said. "God is not tied up to any one of them. The power of the church is not in organization alone. The power of the Baptist Church is not in its theories respecting baptism. The power of the Presbyterian Church is not in its system of elders. And yet I have no respect for these religious tramps who will own no home, but go from door to door, demonstrating the freedom of the gospel by asking abundantly and never giving anything themselves. And yet the clerical idea has been carried altogether too far. Why, it is not long since a man would not be permitted to pronounce a benediction unless he had been regularly ordained by the laying on of hands. I cannot see why a man who has the spirit could not do it as well as a regular minister. Now this Young Mon's Christian Association is an organization raised up by God outside the church, and we all acknowledge it is fulfilling a wonderful mission.

"We are here to-night to celebrate the anniversary of another peculiar work, commenced, however, by a clergyman of the Church of England. This man has done a great work, not because he belonged to that church, but because he had the spirit of Christ. France has been cursed for ages with Romanism, and it has ripened into infidelity. The French are to-day a terrible demonstration of what a nation is without God. There have been serious efforts to reclaim France, but the reason that Protestantism has not succeeded there is that it has had so little of the spirit of Christ. and it has been supported by the state, instead of by voluntary contributions.

The consequence is the French say 'If this is the best Christianity can do, we don't want it.' They have no real spiritual support. The average Frenchman has come to feel that there is no God, man is an animal, and, as there is no hereafter, his sole object is to gratify his selfish-ness and lusts. When I was in Paris, a few years ago, a Frenchman said to me, nobody goes to church but the women. I was shortly afterward in the magnificent Notre Dame, and saw there only a few priests. They looked utterly depraved and disgusting. They were muttering over something, and had some boys there to intone for them. When they took a rest the boys would commence and go through the same stuff, and when the boys rested the priests started in again. On another occasion I saw a party of priests playing ball in the Garden of the Tuileries on Sunday. Mr. Mc-All and his wife were passing a liquor resort in Paris, and some men came out and said: 'Now, if you have any gospel that can save us, bring it to us, for we are ready to hear.' That was a call from Christ. It determined his life-work, and has grown into the wonderful movement that has spread from town to town, and village to village, until men have been converted everywhere. Sometimes they go back into the churches, but when they do, it is with a new spirit, and a new life, and the gospel is carried to multitudes, and this mighty movement will

The Rev. W. A. Patton then spoke on the subject, "Why Should American Christians Lend a Hand?" He gave several reasons therefor, the first because it is Christ's cause. "Was it not the spirit of Christ," said he, "that led Mr. McAll to go to Paris? Was it not the voice of Christ that spoke to him from the depths of her vice? And again when a man said to him: 'You think we are a nation of infidels.
We are not infidels. We have an imposed religion, but we will not submit to it if anyone will come here and teach us better. We are longing to hear.' There was the voice of Christ. There was the Macedonian cry. This is the way the work is opening to us in France, and we have every reason to give to it our hearts, our labor and our dollars. I was handed, a few days since, a letter from a young Frenchman to Mrs. Ripley. He was converted in one of the McAll missions. He came over to Brazil, in this State, and was a common miner, and worked among his brethren, preaching Christ, and many of them were converted sister in Christ,' he writes in his broken way, 'I do but little for the Master, but then I have great joy in doing it, for I have around me in this State people whom I am telling of the Savior.' In conclusion he says: 'I want to continue in the mission, so please find one dollar in here.' This last remark shows the young man's feeling toward the work. Another reason is the great need of France for the gospel of Christ. France, of all enlightened nations, now needs the truth the most. We are erecting a monument there which shall stand forever, for its foundation is laid upon the Rock of Ages. It holds aloft the light of eternal truth from on high. We are erecting it slowly, silently, without the sound of chisels, and yet it will reach to heaven itself and stand

regenerate France."

Dr. M. L. Haines next spoke upon "The Work Among the Communistic Element in France.' In the course of his remarks he said. if he were asked to convince a man who doubted the gospel of Christ being the divine truth, he would show him its effects. A relative of his had settled in the Fiji islands in the days of cannibalism, and wrote home that it was a common sight to see men going about the village with human limbs, which they cooked in great ovens and ate. Since the arrival of the Wesleyan missionaries all this has been changed. A thousand church spires can now be seen where the ovens used to be, and the people are rapidly advancing in the light and knowledge of the truth. As to France, with its irreligion and vices, nothing could conquer it but the love and grace of Christ.

The Rev. Dr. J. S. Jenckes then made a few remarks on "The Work in the Medical Department," in which he brought out the aptness of mission work among the sick, when men felt helpless and "inclined to faith," and showed the good done by the hospitals established by the McAall mission. After that Dr. Rondthaler read some lines of greeting to the Indiana Auxiliary from Dr. Bradley, formerly of this city, in which he expressed his earnest sympathy with the work. Dr. Rond-thaler told of the work the Indiana branch was doing in Paris. He said it had undertaken to keep open a hall where the gospel was preached every day, in the he heart of all that wickedpess, to sinners. The work this year would cost \$300. The auxiliary had already paid \$200 and had \$30 in the treasury. The remaining \$70 must be made up before Jan. 1. He then made a strong appeal for 'dollars," saying that each one paid the entire expense of one meeting in the "Salle Indiana." or Indiana Hall. with which amount of good anyone ought to be satisfied. Throughout the evening there was some excellent singing by choir and soloists.

The Great Picture Exhibited. Rev. Oscar C. McCulloch was called to New York late Saturday by the death of a relative. and left at once. Consequently the services yesterday were somewhat changed. Dr. O. S. Runnels conducted the morning service, and in the evening, in lieu of the illustrated sermon. the great picture of "Christ before Pilate," which has just been put up for exhibition, was shown and explained by Mr. Grant, who has it in charge. The picture has never been shown but once before on Sunday. Mr. Grant gave a brief sketch of the artist, Munkacsy-pro-nouncd Muon-ka-chee. He then pointed out the several figures and explained them. In conclusion he made an application of the subject. The picture made a profound impression upon the large congregation present.

Presbyterian Ministers' Meeting. The Presbyterian minister. will meet this morning at the Second Church, when a paper "They all left him and fled," says Mark, in con- | will be read by the Rev. Dr. Haines.

GOOD TRAITS IN NEWSBOYS

Col. Hogeland's Experience in Leading the Little Fellows to Better Lives.

A Speech Giving Incidents Illustrating Manliness and Self-Sacrifice-The Convention to Consider How the Young Can Be Saved.

Col. A. Hogeland, president of the Boys' and Girls' National Home and Employment Association, spoke last night at Roberts Park Church relative to his work among the newsboys. After reading the third chapter of First Samuel he said that while his talk is termed "Ten Years Among the Newsboys," yet it is seventeen years since he first became interested in them. "It was shortly after the war, in Louisville," he continued, "that I came in contact with these little fellows. I found them running wild, with no one to look after them, and I also found that I had a talent for managing boys. A night school was established and the work of getting homes for the boys began. Many of those boys, who are prosperous business men to-day, are contributing of their means to the aid of other boys. At St. Louis, four years ago, I went to the chief of police and told him that I wanted to have a newsboys' and boot-blacks' parade. Said he, 'You can't do anything with them; couldn't manage them with the whole police force.' I told him I did not want a policeman. I spoke to a number of boys on the street and told them to tell their friends, and we had procession of five hundred of them. They had a few fights on the way to the court-house, but they would jump up and join the procession. the court-house they listened me for an hour, with good ntion. At the hotel that night a attention. good-looking, well-dressed young man came to me and said he was one of my old pupils at the night-school in Louisville twelve years before. I own 560 acres of land in Tennessee, said he, and am well off. I have a mother living in a good home in Louisville, and I want to thank you for making a man of me. I quit blacking boots the night you said that any boy over fourteen years of age who desires to make a man of bimself will quit blacking boots and learn a trade. I took your advice and am glad of it.'
The next morning the papers had an account of
my speech. The chief of police said to me, 'I'm
glad you have come. We have 150 boys sleeping around the heaters at public buildings, and I'm tired of arresting them.' Some of the citizens interested themselves, and we started out to raise \$10,000 to furnish a home for them. We raise \$10,000 to furnish a home for them. We obtained \$40,000 in a short time, and with that we put up a building for the homeless boys.

"At Terre Haute the chief of police said to me:

"We have got the worst boys in the world. You can't do anything with them.' I said, 'I want you to show me the worst boy in the town.' 'Well.' said he, 'there he is across the street. They call him Jesse James, and I don't know what his other name is. He has been arrested many his other name is. He has been arrested many a time, but it does him no good.' I called the boy to me, and said: 'Jesse, what is your right name?' He told me it was Edward. 'Well,' said I.

'Edward, we are going to have a boot-black and newsboys parade to-night, and I want you to get them together and carry the flag.' Said he: 'I guess I can make them come, if anybody can.' At 7 o'clock he had fifty of them rallied at the hotel, and we started, and by the time we got to the place of speaking we had 300 of them and 1,000 citizens following. When there, the boy they called Jesse introduced me. Said he: 'Colonel Hogeland is going to make you talked to them for an hour, and never saw better order. The next day was Sunday, and he came to me and said: 'Colonel, what is the programme for to-night?' I told him I was going to speak at the Baptist Church, and if the boys would come I would like to have them. 'Let me have the flag,' he said, 'and I'll go down to the bottoms and bring them up. About the time services were to begin we heard a crowd coming up the street, and they stopped in front of the church, and Jesse shouted 'Three cheers for the Baptist Church,' and they were given with a will. The congregation was hor-rified, and I was shocked myself. I rushed to the door and stopped them just as they were about to give three cheers for me. They crowded into the church and were as quiet and orderly as anyone for the hour I spoke. At the close I asked if any of the boys could say the Lord's prayer, and 'Jesse James,' the worst boy in the city, stood up and said the Lord's prayer.

It was a revelation to the people. They were willing to do something, but no one had told them what to do or how to do it, and that is the

work of our association." Some of these boys of the streets, said the Colonel, are noble fellows, and only require half a chance to make them good men. He made a Decoration day speech two years ago, and the next day addressed the newsboys. That evening after supper a boy said: "Colonel, I wanted to hear your speech yesterday at the cemetery, but I was fixing up mother's grave and didn't get back in time." The Colonei asked him how long his mother had been dead, and he said six years. The boy was then asked how he knew his mother's grave after that length of time, and he said, with pride, that he had saved \$11 and put a tombstone over it so he would always know it. "I inquired into his history," the Colonel said further, "and found he had no home, but slept in a carriage in a livery stable and ate whenever and wherever he could get there and are now working for the cause. He | anything to eat. Think of that. A poor little is now doing the same thing among the miners | homeless rat of a newsboy and boot-black saving in Washington county, Pennsylvania. 'Dear | up \$11 to put up a stone over his mother's grave. Such a boy as that is worthy of a chance, and said he should have it. I took him with me and got him a home at Pekin, Ill., and I hear from him often and he will make a good and prosperous citizen and a Christian gentleman." The speaker's time was mostly taken up in relating incidents of his experience among these waifs of society. "At a Christmas dinner, in

Kansas City, two years ago, for the newsboys."

said he, there were 150 boys at one table, and six little girls, who sold papers on the streets, at another. They were all eating away as only hungry boys can eat, when one of them stepped up to me and said: "Say, Colonel, there is a girl over there who won't est anything. I've been trying to get her to eat, but she won't, and something ought to be done. You go see if you can't manage her." I went over and found a little girl, seven years of age, called Mary, who was sitting at the table, with her dinner untouched before her. I said, 'Mary, why don't you eat your dinner?' She would not answer, but finally she said: 'Mamma is home sick, and little sister is sick, and they have no dinner, and I wanted to wait until the other girls got through eating, and then take my dinner home to them: and O please, sir," said she, imploringly, 'won't you let me do it?' The chief of police of Kansas City told Colonel Hogeland that twenty years ago a farmer came to him and said he wanted a boy, and he pointed out two as being the worst in the city and said he might take his choice. On being asked if they would go, one of the boys replied the city was good enough for him, but the other one said he was tired of living like a dog, and being kicked and cuffed by everybody, and he would be glad to leave. The boy who went is now a Baptist minister and an earnest Christian gentleman, and the boy who stayed is serving a twenty-year sentence in the State's prison. "It's cheaper and better to save a boy and make a man of him," said the Colonel, "than it is to prosecute him and keep him in the penitentiary. It takes less money. There are 7,000 men in the penitentiaries of the United States, and it cost an average of \$2,000 each to convict and put them there; and in the meanwhile, not a dollar is spent in looking after the boys and finding them homes and employment, and that is the work of our association. Several legislatures have taken hold of the matter, and

Colonel Hogeland remarked that he had lectured in 270 cities and in more than 1,000 churches and factories, that through the work of the association more than 3,000 homeless boys had found homes, and he himself had found them for more than 300. At Memphis, Tenn., he got homes for five boys in ten minutes. "There are homes for all these boys." he said, "and all it requires is an effort in finding them, and prevention is better than cure." The association, which the Colonel represents, meets this morning at 9:30 o'clock, at the First Baptist Church, when there will be an address of welcome, to which Colonel Hogeland will respond. In the afternoon there will be a reading of communications from home and abroad and reports of State secretaries.

During the day the following subjects will be presented for discussion: "What is the best plan of preventing boys becoming tramps?"
"Should boys be imprisoned or given a few days to leave town for larceny, tramping or petty offenses?" "What is the best plan to prevent gam-bling among street boys?" "Plans for securing homes for orphans." The evening will be devoted to short addresses. These qustions will be discussed by some of the best speakers in the city, and a number of speakers who are present as delegates from other places.

The Flower Mission Fair. The name of the Flower Mission fair this year is "Old Rhymes in New Places," and the feature will be the correspondence between rhymes, the decorations, the costumes and the articles

for sale. The opening of the fair will be to-mor-row night, at Tomlinson Hall, when it is hoped to have President-elect Harrison make a few remarks. Active preparations have already com-menced toward getting the ball in order and the

A BRILLIANT JEWISH WEDDING.

The Ceremony and Reception at the Marriage of Mr. Meyberg and Miss Messing.

Yesterday afternoon, at 3:30 o'clock, at the Market-street Temple, the marriage of Miss Dora Messing, eldest daughter of Rabbi Messing, to Mr. Mitchel S. Meyberg, of St. Louis, took place in the presence of a large number of friends and relatives. The ceremony was performed by the bride's uncle, Rev. A. J. Messing, of San Francisco, who came here for that purpose. The ushers were Messrs. E. M. Kahn. Solomon Kiser, Eli Kanfman, Al Kantrowitz, Abraham Soloman and David Kahn. The bride's attendants were her two sisters, Misses Essie and Emma Messing, and the groom's sisters, Misses Aimee and Saidee Meyberg, of St. Louis. Two little flower-girls, also the bride's sisters, Misses Sara and Josepha Messing, preceded her, carrying flowers. The groomsmen were Mr. Eugene Meyberg, Mr. Elsworth Goldman and Mr. Jesse Fraley, of St. Louis, and Mr. Harry A. Kahn, of this city. The bride, a pretty brunette and an accomplished vocalist, wore a handsome dress of white surah silk, en traine, and carried a bouquet of Niphetos buds. A long tulle veil fell to the bottom of her dress. The brides-maids wore dresses of white china silk, two carried bouquets of Marechal Niel roses, and the others bouquets of La France roses. Mr. Geo. Raschig presided at the organ.

After the ceremony a large family dinner party was given at the family residence, No. 247 North East street. The house was elaborately decorated with plants and ferns, the mantels being banked nearly to the ceiling. A reception followed, from 8 to 11 o'clock, to which a great many invitations had been issued, and many married and voung people prominent in Hebrew circles were present. Among the guests from out of town were Mr. and Mrs. J. Meyberg, parents, and Mr. and Mrs. A. L. Kornick, grandparents of the groom, Mr. and Mrs. Max Judd and Dr. Messing, of St. Louie; Mr. and Mrs. A. Grunsfeld and Mrs. Eisman, of Albuquerque, N. M.; Mr. and Mrs. Livinston, of Chicago; Mr. S. Messing, of Pittsburg; Mr. and Mrs. Newhouse and Mr. Gus Meyer, of St. Louis. Mr. and Mrs. Meyberg were remembered by numerous relatives and friends with a great many handsome presents of every description, siver, furniture and many beautiful small ar-ticles which go so far toward making a home at-tractive. They left last night for Cleveland, where they will attend the marriage of friends, which takes place there on Tuesday evening, and the two newly-married couples, with a third from St. Louis, will take a bridal tour together through the large Eastern cities. Mr. and Mrs. Meyberg will return to St. Louis to reside.

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